M 2540

Tuesday, February 18, 1975

Santa Rosa

Group II

Is it running? How long ago that I was here last, five months or so? And have you improved? Cause I remember last time I was a little angry. I hope it will be better, mostly those people, of course, who have been coming here for this Group. I'm sure there are a few others who are interested, and maybe whoever has questions, we can always make a conversation out of it. So will you consider that simply as a -- a regular meeting on Tuesday, and start with whatever you want. Maybe you didn't think I would do that, but I think it is useful.

Nancy Farah: Mr. Nyland?

MR. NYLAND: Yeah.

Nancy Farah: It's Nancy Farah.

MR. NYLAND: Yeah.

Nancy Farah: Um, I, I had an experience this afternoon, that ah, sort of, I don't know, maybe not a question, I, I guess I'll describe it, I, I was, um, wheeling wheelbarrows of firewood down to my house. And I paused at one point after I had carried some to the house. And I just stopped, and I started to pet my cat, who was on the porch. And I was very simple, and I, I tried to Work

at that time. And I was able to Work. And it was the first time in, ah, quite a while that I actually could Work, and really have a, I really felt like I was really Working, and I really wanted it to continue. Then I just stood there, just simply petting the cat and trying to Work on myself. And I, um, I was really grateful for that. And it, it continued. I, I went up and I was, I got more wood and had different, um, there were different times while I was working, while I was carrying the wood, where I could try to create an 'I'. And it was, I could continue it, and I, it was I think the first time that I ever could prolong it, where I, I'd forget, but then a very short time would pass, and I'd remember again. But the, what happened was I, I don't know. I felt uneasy, and I, I, ah, I don't know, I was sort of frightened by it, by the continuation. And I don't know if that is, if I was doing something wrong, or, or just it had been so long that I just wasn't ready for it, or something. I don't know.

MR. NYLAND: Have you any idea why--why you might be frightened?

Nancy Farah: Umm.

MR. NYLAND: See the process of observation is a very simple one, and there is really nothing in it to frighten you. The whole idea, naturally, is that there is something that functions as an 'I' observing you and obtaining information about yourself. And all it will give you then, at such a time, is a knowledge of yourself, but since you try to make that observation Objective, that is really is non-descriptive, and it has nothing to do with liking yourself, that it is impartial. So I think those are the requirements when you say you Worked on yourself. You must ask yourself,

did you actually do Work? Because it--it is not just seeing, and it's not even watching yourself. This is an observation process which is really quite special, and that is why we want to talk about an 'I', because that is the instrument that can do it. The ordinary mind is much too associative, and it cannot be impartial about myself. But if an 'I' is functioning that way, all you get is information about yourself existing. And sometimes we say then if that kind of observation can be accepted by this 'I' then, as it were, it becomes neutral, and there is no further description needed. And what in reality takes place is that this 'I' becomes Aware of me existing as a form of Life. Now all of that has nothing in it that you have to be afraid of. It may be a little different than usual that, let's hope, such an 'I' continues to exist for a little longer time, but that is, you might say, a new experience, but not frightening. You understand Work well enough, don't you, Nancy?

Nancy Farah: I think so. I think I do.

MR. NYLAND: So you see, if it answers to the--those requirements, then my question is always, what actually did you see of yourself that perhaps even could be like new knowledge, certain characteristics that you might have seen, or whatever there was that was there as you, and this 'I', as a process, observing you. Do you see the difference between an Awareness and a thought process that notices you? (long silence) Hasn't that happened during the day oftener than just when you brought up some firewood and took care of the cat?

Nancy Farah: It was really, it was different. I, I don't think

that, ah, I've experienced anything like that before.

MR. NYLAND: It is all right, Nancy. Of course I wasn't there, so I cannot even judge about it. It is interesting, of course, that one always remains one's own judge. And you have nothing else to do than to verify that for yourself. If it actually gives you these facts about yourself in an Absolute sense, then one says, "I'm on the right road." But I still think it's necessary to continue to verify it; so that it is not limited only to one particular moment that perhaps even could happen; but that you actually set out with an intention, not only for the creation of an 'I', but that process that functions when this 'I' is observing; which means becomes Aware of you as a being, doing whatever you are doing, no interest even in what you are doing, only the fact that you are. Do you see that kind of coloration that it might give you?

Nancy Farah: Ah, yes, I think....

MR. NYLAND: If--if you have some--sometimes we call it a 'taste' for that; that something happens to you different from usual, and also different from ordinary thoughts or feelings; but that there is a realization of you being there, wherever you are; then the verification is that you try again and again with this 'I' being created in a variety of different kind of conditions, not limiting it only to what has happened. All of that sometimes may be quite accidental. But if you can see yourself in that sense, with an 'I' observing and being Aware of you, and then you doing all kinds of activities: talking to people maybe, or selling in the store, or washing dishes, or doing anything in the household, things of that

kind, that it gradually gives you much more of an insight into what you actually are, without definitely describing it. Because in the beginning we don't describe it. All we want to make sure is that there is an 'I' Aware of me as a human being, being alive, and accepting the conditions in which I happen to be, or whatever my personality is doing, without any further wish to describe it or discuss it. You understand that principle?

Nancy Farah: Yes.

MR. NYLAND: Good. Then continue with it. I cannot say that you were right or wrong. I think you might be right. I hope so. But you're the judge about that. You must know for yourself. It's not the newness. It is actually the obtaining of certain facts, data of Objectivity, if you want to call it that way. And therefore, if there is interest enough in wanting to Work to find out more and more about it, or to continue on this road which might lead to more insight, and better knowledge, and abilities of a different kind, then I think you ought to try to continue right tomorrow morning when you wake up.

Nancy Farah: I will.

MR. NYLAND: Do it in very simple periods, when you are not so much engaged even with your thoughts or your feelings. Then there is a chance that there is more energy for the wish to Work. All right?

Nancy Farah: Yes.

MR. NYLAND: Good.

Nancy Farah: Thank you.

MR. NYLAND: Yeah.

Steve Paull: Mr. Nyland?

MR. NYLAND: Yeah.

Steve Paull: Steve Paull.

MR. NYLAND: Yeah.

Steve Paull: I've been trying to, ah, Work on myself in, ah, various conditions. I find, ah, a lotta times that I get very sleepy, or lazy, or lose my will to, ah, even remember to Work on myself.

MR. NYLAND: You using already too many words.

Steve Paull: Yeah.

MR. NYLAND: Whenever a person doesn't know what he's talking about, he covers it up with using a great deal of words. Say it very simple. What were you doing?

Steve Paull: I was falling asleep during the day. I was, ah, finding myself lazy. I couldn't, ah, Work on myself.

MR. NYLAND: Okay. So what? You didn't Work.

Steve Paull: I felt bad about it.

MR. NYLAND: Huh?

Steve Paull: I felt bad about it.

MR. NYLAND: Oh, okay. That can happen. I fall asleep too. I think it's logical see--sequence. Probably you work so hard, and you went to bed late, or actually you are a type which likes to be lazy, whatever. It will not prevent anyone from having an idea about Work itself, particularly when you are clear about the motivations of Work. Why would you want to Work? You may dislike the fact that you fall asleep for my-- it's ordinary life. Have you any idea that Work really has to do with something else than just

ordinary life?

Steve Paull: I'm getting that idea. It's hard to formulate.

MR. NYLAND: Why it so hard? What is so difficult to say that you want to make a Soul, for instance?

Steve Paull: It's not that difficult. I really want to make a Soul.

MR. NYLAND: Yeah. But then you have to define for yourself what you really want. If Gurdjieff says to become a Harmonious Man, how do you describe it for yourself? What is that kind of an aim? Or, looking at yourself and seeing what you are, there may be a motivation that you really don't want to be the way you are or the way you behave, the way you think and whatever it is that you feel. That may be that kind of dislike, that you don't think you're really a Man in the sense, again I say, as Gurdjieff means it. It might give you motivation really to stay a little bit awake and not fall asleep. If you have a tendency to be lazy and falling asleep I think you can try not to fall asleep. At least have a little bit of an order given to something in you, your body or so, that you don't allow it fall asleep. Can you give yourself some kind of a task of that kind?

Steve Paull: I, ah, I do. I try harder sometimes just to, ah, get up earlier.

MR. NYLAND: Yeah. But that has nothing to do with Work. You understand that?

Steve Paull: Oh yeah. Yeah.

MR. NYLAND: It's just ordinary life, you want to be a better man, or kind, or not lazy.

Steve Paull: Well, I don't know if I want to be a better man or not. I think I wanta Work harder.

MR. NYLAND: What -- whuch--which kind of work now?

Steve Paull: In the sense that we, ah, I would like to have an 'I' present, to be more...

MR. NYLAND: But again I ask you, why?

Steve Paull: It's hard for me to say. I think maybe it's just a matter of taste, like I, I'm hungry for it. It, ah, tastes good.

MR. NYLAND: No.

Steve Paull: No.

MR. NYLAND: No. Work will give you self knowledge. And I'm quite certain when you discover certain things where you cannot question the validity or the truthfulness of that what is a fact belonging to you, it will not give you very much of a good taste. There are helluva lot of things in a person's life that he really doesn't like to see or even talk about. And if he can, he will rationalize them away. So don't--don't look at it that way that it's going to be a nice little taste. It's no tea party.

No, it depends a great deal on what you wish as a person, finding yourself on Earth, and having ideas about perhaps growing up, and the consideration of that what has grown up so far, and find yourself as a personality, that perhaps there are reasons why you have stopped growing. If one can agree on certain principles of that kind, then maybe there are some questions. Because if it actually is so that Mother Nature prevents you from growing up further, in the sense of Gurdjieff, in his meaning of becoming more of a Man, then you ask yourself, "Why is it that I cannot really grow up natuarally? Why is it that Mother Nature stops me?" And you can say, "I live on the Earth, and that's the condition."

Then I also say, "If that's the Earth and it prevents me, I want to find out what is the influence of this Earth on me, so that it prevents me from really wishing to grow up."

But there has to be a very definite wish for further growth, not for improvement in ordinary life. That doesn't matter very much. You can do anything you like. There are two reasons for being alive: one is to fulfill the requirements of a personality, because he happens to be born here. The other is to find out if a person has any potentiality in him; and sometimes we say of a spiritual nature; but at least of something that has to do with an emotional state, and also with an intellectual capacity of real understanding. And if that is my aim, it is a different direction. It is not of this Earth. It is actually to try to get away from this Earth, or to become free from the bondage of Earth.

How much have you read of All--of Gurdjieff?

Steve Paull: Um, I'm halfway through, out loud.

MR. NYLAND: You mean you've read the first one?

Steve Paull: Yeah.

MR. NYLAND: The first time?

Steve Paull: Yeah.

MR. NYLAND: What appeals to you in Gurdjieff, in that book?

Steve Paull: The language he uses appeals to me. It tends to, ah, create in my mind a, a different sort of picture than is usual from other things that I've read.

MR. NYLAND: Yeah. Do you think you belong to that or not?

Steve Paull: Yeah.

MR. NYLAND: Is just ordinary reading about other people, or is he

reading to you? Is he writing for you?

Steve Paull: I felt, I felt, ah, it was for myself.

MR. NYLAND: What are the characteristics that you can agree on, that you have, and that you found in that book, if you want to give a description of yourself, with now the intention of applying that what Gurdjieff has told you in ALL AND EVERYTHING?

Steve Paull: A sense of reality.

MR. NYLAND: No. No. I mean a type of you, you. What kind of a man are you?

Steve Paull: I feel in my mind I have formulations of type, but I don't know if they really apply in a Gurdjieffian sense. I see my, my body and my emotions sometimes as being typical of something. I can't...

MR. NYLAND: Have you any idea what a personality looks like, how it functions when Gurdjieff talks about three centers or bobbin-kandelnost? Have you any idea what he means?

Steve Paull: What was that word?

MR. NYLAND: Bobbin-kandelnost. That's another name...

Steve Paull: Oh, yeah. Ah, a sense of the--of the word, meaning for me a capacity maybe of certain portions of myself, ah, something that unwinds.

MR. NYLAND: Three centers? Three centers? Is that familiar to you?

Steve Paull: Yeah. Something that unwinds in the three centers, something that, ah...

MR. NYLAND: You understand something of that?

Steve Paull: Somewhat. It, there was a sense to it when I read, when I read the word.

MR. NYLAND: Now what was it? What did you understand?

Steve Paull: Something I may have been born with in, in terms of an amount of something, and in terms of using it up in my life, like using up too much in my body, or not using enough, or, ah... The word bobbin part of it associated in terms of like a, a spool of thread. I only have so much of this spool of thread in my different centers. As it unwound, either too fast or too slow, it would do certain things.

MR. NYLAND: Yeah. Let's say that you were wound up because of education and influences from the world in general when you were being formed, and that at the time when that was finished, or rather that the thread was at its end, it became unwinding, and then became a question of your personality behaving in a certain way. That is all. Don't worry too much about not having enough and that the unwinding process is something that comes to an end also. In all probability it won't.

But the question is for me, when I see myself and see living on Earth and in relation to other people with my own ambitions and what I would like to do, and seeing many times that I cannot do what I want to do, for different reasons of my own, not because of outside conditions, I start to question a little bit. Why the hell am I here on -- on this Earth, and what am I doing? If it is just a matter of satisfaction of living here, and making a bit of a living, and having some respect from other people, that's not what Gurdjieff is talking about. He is talking about people being asleep. He is talking about the possibility of creating and making a Consciousness, and a Conscience, and also a Will. And a will the

way you used it in the beginning, has nothing to do with Gurdjieff means.

I think it would be very much worthwhile to see if certain concepts out of that ALL AND EVERYTHING you could write down, and that such concepts have a definite meaning for you in your life. I think it would help you a great deal. I think you have to study much more. You have to think much more about Work and what it really means in your life. And you have to become much more acquainted with what you really are. How long have you been coming?

Steve Paull: Ah, two years.

MR. NYLAND: It's long enough time, Paull. Become a little more serious about it. Okay.

Steve Paull: Thank you.

Michael Hannon: Mr. Nyland?

MR. NYLAND: Yeah.

Michael Hannon: It's Michael Hannon.

MR. NYLAND: Yeah.

Michael Hannon: Um, after the meeting on last Tuesday, Harry dropped me off on the road leaving my house. And, I had the wish as I was in the car just to have something observe me, but I was engaged in conversation. So I figured that it would be good to walk to the house. And so, when I got out of the car and I was walking towards the house, I made attempts to have 'I' present to me as I was walking. And there was an Awareness. Originally there was an Awareness of my body's existence for a moment as I was walking. And then it left, so that I started paying attention to other things. Then I remembered, and I made another attempt. And there was another brief

Awareness. And this took place a number of times as I was walking. And then some dogs started barking at me, and I forgot about it. And as I got closer to the house, the two dogs that live at the house started barking at me. And for some reason it brought my attention back to myself, I guess because they were barking at me. And I was reminded again of Work. And I had the wish to have something observe me, and it went over to an Awareness at that time. And I was still walking. And then it was gone. It was just a momentary thing. And then I, when I got to the dogs I started playing with them and growling at them, and the same thing happened. There was a wish. Well, first of all there was something that brought my attention back to myself. And then there was a wish, and it went over to an Awareness just for a moment. And there were a series of Awarenesses as I was moving, playing with the dogs. It was, there were just a series of Awarenesses.

MR. NYLAND: Yeah, but you see how difficult it becomes, because you became interested in the dogs.

Michael Hannon: Yeah.

MR. NYLAND: And then a great deal of that kind of attention goes into playing with the dogs, and looking at them, and--and, ah, judging them, or talking to them. There is very little energy left for actually wanting to see yourself.

Michael Hannon: Well, I don't, I don't think it was that complicated, Mr. Nyland.

MR. NYLAND: No. It will happen every once in a while as an Awareness, but it has to be an Awareness that actually is characterized by impartiality. And the more I am involved in ordinary life, the

less chance there is even for the creation of an 'I', let alone for a wish. It is possible, of course, that these things do happen. It's mostly accidental. And I think the -- the particular experience is probably correct, that when you say, "Yes. There was an Awareness," of course I can understand that. But you see, it is so small as an effort, because really if one wants to do something like we say to Wake Up, it does require an effort to open one's eyelids. And sometimes we fall back again, and it is so nice in bed. One has to do a little bit more than that, Michael, not just waiting; and I don't want to say that you don't; but whatever you describe at the present time is a very, very small attempt.

There's the whole day that goes by. And of course you had a meeting. That you cannot Work in the car, perhaps so. There are enough moments in the car that you--actually something could see you, without doubt. But if you take day after day, if you compare the different moments which you would consider conducive enough to make such attempts, why don't you do that? Why don't you; let's say you come tomorrow or day after again; can you tell me what you will do tomorrow, actually making attempts to see that what is there as a body, and see if that can become observed by an 'I'?

Michael Hannon: Yes.

MR. NYLAND: Do you remember your long periods in the hospital? It was a terrible experience, wasn't it?

Michael Hannon: In a way. And in a way it wasn't.

MR. NYLAND: Yeah. In a way it was good. But now I think you have to - how will I say that? I hate to use the word 'pay' for your

unconsciousness. But there is something like that; that when a person starts to see a little bit of the possibility of Awakening; and that he feels with that that it might help him to understand his life better; and that also together with that he feels a responsibility for the guidance of his life, or at least then becomes responsible for how he is using his energy and his life force; then there is very definite motivation to see what can be done with this what we always call the bondage of life as it is, and it is expressed in unconscious states.

And I think you ought to make up your mind for tomorrow and the day after, really to see what can you extract from an ordinary day, regarding the possibility of being Awake, or Waking Up, or even having a wish for it; even if you don't follow up on it; to see how often you can be reminded, and how many times that reminder can go over into a real attempt. And keep very simple. Don't do it at times when you are too busy, or when you are engaged in something, or even in conversations. Find the times which are--are simple in which you are not involved. When you look at the dogs and so forth, you become involved in them, and of course you remain unconscious. You want something of Consciousness. Well, it has to exist in a different kind of a state for yourself. And also the function of such Consciousness, would be a realization of you existing, as being alive as a body, but impartially.

You understand what I mean?

Michael Hannon: Yeah.

MR. NYLAND: Give yourself a task if you want to Work. If you want to do something about it, then get busy and do it. Don't let it

depend on something that is a little bit accidental, even if it gives you something that is perhaps has that kind of a taste. It is so terribly small.

Michael Hannon: That's true. Could I, I would like to say something else.

MR. NYLAND: Yeah.

Michael Hannon: That was, I was going to describe a series of attempts that I made, and that was just the one on Tuesday night.

MR. NYLAND: All right. Ah--ah--ah--if--if you do, you know what I mean.

Michael Hannon: Yeah.

MR. NYLAND: Then I'll give you the special task for tomorrow and the day after to see if you could make a concentrated effort, in which the thought of Work is really paramount, as if you don't want to forget it, as if you have something with you that constantly could remind you if it were an alarm clock or even a knot in a handkerchief.

Things of that kind, that I see myself as I am, and I'm reminded of some other kind of a possibility that I could become different from what I am now, and very definitely much more of a person who answers to the responsibility of his life as being at the present time on Earth. Sometimes, of course, I say, "Having in mind the preparation, how will I die," also this kind of belief, what happens after I die, and do I already think that there is a possibility of a spirituality in my life at the present time that could exist now, even in my unconscious state? And if it does exist, would it be worthwhile to set it free, or to at least to

give it a chance for further development?

You know what I mean.

Michael Hannon: Yes.

MR. NYLAND: You will come Thursday evening?

Michael Hannon: Yeah.

MR. NYLAND: All right. Maybe, if you want to, we can talk about it. All right, Mike.

Michael Hannon: Okay. Thanks.

MR. NYLAND: Yeah. Now who is serious about their life? I don't even want to ask who is serious about Work, because you don't really know very much, do you? Although I think that your discussions have been a little better in the last couple of months. Maybe you're afraid of asking any kind of a question. So please, speak up. (long silence)

Like las... Yeah?

Michael Hannon: This is Michael again.

MR. NYLAND: Michael? Yeah. All right, Michael. By this time we're old friends.

Michael Hannon: Ah, I seem to, or I have seen recently in looking back at what I've been doing, in terms of my aim and my motivation, and have discovered that most of my motivation and my aim is the result of things that I have accumulated from books and things people have told me. And there's very little, if any, of myself in what I want from Work. And so...

MR. NYLAND: "You want from Work," you said?

Michael Hannon: Yes. And so I feel, in a way, empty, because I don't, when I look at myself and try to be honest, I don't see very

very much of what is really my aim, my motivation. And...

MR. NYLAND: That is really too bad, isn't it?

Michael Hannon: Yeah.

MR. NYLAND: That state of emptiness or aimlessness. Don't you think that you should try to find an aim, even if it is not for the end of your life, an aim that you can keep at for, let's say a month? Or can't you make an aim for a day? In ordinary life I'm quite certain that there are certain things you want to do.

Michael Hannon: Well, I do have the aim which I have looked through myself, and, and it's that I wanna know the truth about what I am, and what is my life, and why I exist.

MR. NYLAND: Good. How far are you with that? For instance...

Michael Hannon: At the beginning.

MR. NYLAND: (laughs) Yeah.

Michael Hannon: And I have a question.

MR. NYLAND: But you cannot always remain a question mark, can you?

Michael Hannon: No. I hope not.

MR. NYLAND: You have to get some kind of an answer. But then in that case you have to ask the question, "What is the aim of my life," for instance, as a question. Then we can talk about it, because there are several people on this Earth who perhaps have the same kind of a question, and many of them who never will ask it, because they don't even think that way.

If it's a question of finding out why you are on this Earth, you can all--almost say, "Well, biologically because I had parents." But there is something else within a person, I think, that did not come from the parents. I think that is a something that happened

when a person, at the moment he was conceived, and at the moment also when he was born, there were certain conditions on this Earth which made him what he was as a type astrologically. And that is to some extent a certain gift to him, given by the conditions of nature as it was then at that time. Then, of course, in addition, when he started to live, and he acquired characteristics of different kinds, and he had education, and he had thoughts and feelings, he then made much more of himself in a sociological sense, and acquired certain, I call them 'characteristics', 'traits of his character', which then, mostly on the periphery perhaps, became expressions of his behavior form, physically, or emotionally or intellectually.

Well, so you find yourself now as that kind of a man. And the question is then, why is all this given to me and for what purpose should it now be used, for where as I cannot just accept it. Much of it has been given to me, not because I did it. But because I faced certain conditions, out of which then I would want to extract something that was of value, because there's no doubt that I want to find out what is of more value and less value if I really am concerned and serious about my life as a whole. If I don't think about such thoughts, and of course no ideas from anyone else in books or in other kind of religions or philosophies have any appeal for me. And in general I don't think it is true.

The fact that I want to find out, even when I say I'm empty, what is it I can fill it with. Why doesn't one continue then to search for that possibility of finding an answer to the reason of being on this Earth and existing? What could be your aim for yourself to become as an ordinary man, and to what extent can you fulfill

that? What kind of talents and ambitions do you have? What kind of interests are there that you would like to follow up? What is it that you feel for yourself that is within your reach and you try to reach for it? What is the reason that you keep on feeding yourself? Or what is it the kind of value to place on your life itself, particularly during that sickness? Why do you want to continue to exist? What reason? Maybe other people, maybe relationships, maybe contact you have had, sometimes friendships, or things of that kind, maybe sometimes of an emotional character. Or, something that is within you that you feel could actually grow up, because it is a question then of further understanding of what really the meaning will be for your life, the reason for that kind of an existence, in connection with that what you can do in order to make that existence more palatable, or more agreeable, or more useful.

And I think a person really lives with a variety of different forms of ideals, which at certain times become quite sharp, and then for a little while he follows that. Maybe after some time he gets disappointed, but as long as he is alive, his life force will make him think about that--he--what he should do and what actually could become an aim, I say now, in ordinary life. You may have ambitions of a certain kind or interests. It doesn't matter what kind it is now, as long as there is an expression of that form of life, wishing for something that does not exist as yet, which you believe in that could exist, and then you wish to work for it. I say it is ordinary life.

There are also possibilities of a different kind: that I

would like to be adventurous about the possibility of my own growth, and that I could believe in miracles happening to me, that all of a sudden there will be some kind of an insight which I didn't have before, and gives me another kind of an idea about myself and also a form of idealism. And there is another something that I discover within myself as perhaps not entirely this material form of the body, that I can start believing in my emotional sense or my feeling, or even some of the thoughts what have a different kind of quality and have much more value for me because they are, not heavier, but because they have essentially something that I don't have when I just eat, sleep and drink. And there is undoubtedly, at any one time, for any one person, at some times only lasting for a little while, something that gives him a possibility of wishing for something that he doesn't have as yet. And then there is something born in him.

He--he need not be an idealist, and all the time being idealist, but every once in a while, I'm quite certain, there are certain things that one would want to do. Then I learn what I am by seeing how I go after it. And when I meet with this particular ideal, this wish in my mind, I meet obstacles. I see what the obstacles are and how much my energy is really worth when I don't want to -- to avoid or to overcome the obstacle, or I just fall asleep with it and said, "Let's go and do something else."

I think the study of oneself as a type, and particularly with these what we call the acquired characteristics of his behavior in relation to other people, and living on the periphery of the--of the Earth, is very interesting to see what kind and types they are,

including oneself, and then see what are your ambitions; and what is it that you really want, partly for yourself, partly perhaps for others; and how is it possible for you to continue to live without wanting to give something away to someone; and where does that come from within yourself as a wish, perhaps you want to help, or you want to do something for the sake of the other person, or a certain kind of a caring or a feeling of love, or whatever you might have, that really will make you ambitious to fulfill it; including many times a search for oneself, if one is adventurous enough to consider that what one is as a -- as a map that you want to explore. What can you do with yourself, within the limitations of what you are?

Keep on thinking about these questions, Mike, because I think they are very much worthwhile, and after some time something will come to the foreground that you feel is worth more, and maybe you'll want to pursue it. I'll give you some books to read if you want to, that will set these problems right there and most likely not answered. But there is a great deal of that kind of literature of searching.

Michael Hannon: Thank you.

MR. NYLAND: All right, Mike. We will talk some more. Good. (recorder buzzes) Just the right time.

SIDE TWO

Yeah? Now that was an ordinary conversation, wasn't it? Now why don't we talk similarly about attempts for Working and Waking Up? There must be enough information among several of you, something

that you do know about Gurdjieff. You have been talking about it for a couple of years now, as long as this Group has existed. And you have had questions of attempts that you did make. Let's talk about it if you do make them in the right way, or that you still are encouraged and want to continue with it. Because if you don't speak up about such things, why--where will you get the ambition of wanting to continue?

It's not a question that you simply exchange a few thoughts with each other. It's a question of learning, you might say, a dexterity. If it is just a little talk talk, it won't buy you any bread. But if you really want to find out what is this particular, I call it a 'handicraft' sometimes, something that you find out what to do as a method described, and you doing it, so that you become proficient in doing it. What is this particular road towards Objectivity, or to make a Harmonious Man, or to become Conscious and Conscientious as a real Man should be. What are the concepts that Gurdjieff talks about when he says Kesdjanian Body or a Soul? And the concept that you have in your mind, what is meant by it? Can't you talk about such things?

Marlena Travers: Mr. Nyland?

MR. NYLAND: Yeah.

Marlena Travers: This is Marlena.

MR. NYLAND: Yeah.

Marlena Travers: I wanted to ask you about, um, results. It seems that in my Work attempts that, um, I get results maybe over a long period of time, but not specifically from each result. Do you think that...

MR. NYLAND: Are you looking for the right kind of results? If you imagine something to be a result, most likely it's not what you will get. The result that you can obtain, particularly in the beginning and when one starts to Work, is only an acquaintanceship of--with yourself, a knowledge of that what you are. And that kind of knowledge is more truthful because we say it is Objective. We simply mean by that, that I have no question when it is Objective to consider it in one way or the other, a liking it or disliking it, and describing it, and giving it a name, and pigeonholing it and things of that kind.

If I'm interested in the fact that I'm alive, and I try then in that process of observing that, that what is now an 'I' observing me and then is impartial and works, you might say, simultaneously, I get an impression of certain things that I actually am. Maybe at times I question it if it is really truthful enough, of--or--if there is--are there still some interpretations, or somehow or other a little dislike, or perhaps even a like of what I am. But when I keep on Working I gradually will find out that kind of a method so that I reach much and much more values which are Absolute, that is more truthful, more real. And it is that that I want to go after while I am Working. Now it is not something that so immediately becomes apparent so that I can describe it. I think it takes quite some time before one collects enough data about oneself that it can form even a kind of a person.

Because, don't forget, what one does in ordinary life you have an opinion of yourself, because you think, and you remember and you look for the future. You hope for this and that. And certain things

come to pass and others don't. But of course that what you have as an opinion of yourself is many times colored, because if it deviates a little bit from that what you would like to be, you will find reasons to rationalize and to say that it isn't so bad after all and all of that. It is not reliable information, but it's quite sufficient to be able to live on Earth and to have any kind of relationship with different people, of different ways of life and whatever is given on this Earth as a possible development. But when I want to find out what I am myself, I don't consider such things. I consider only that what I am as an instrument for receiving first place information about that what I am, then to see if that then, when it is Absolute and reliable, can be used for a different kind of a purpose, which means the further growth of myself into becoming another--an individuality, a different kind of a man.

Now there is no telling when these kind of--this kind of information is received by me. First if I can recognize it; in the second place if enough is accumulated, so that really it becomes obvious that I'm different from what I used to be. And these kind of statements for oneself I don't really want to consider.

Keep on Working in the best way you can, and gradually there will be at certain times a certain knowledge that you have acquired and you will recognize then as coming from this particular source and not from the ordinary source of let's say mechanicality. I wouldn't worry too much about seeing such results, provided your Work is only interested at the present time in the acquisition of knowledge, self knowledge, no more. As soon as you start to

de--define what kind of results you would like, like for instance you would like to change, or to become a different kind of a person and you would like to describe it; maybe you would like to be a kind human being; maybe you would like to have all kind of energy and never get tired; maybe you would like to be able to express anytime what you want to say with the words that are just right. So all such things of course are not kind of aims that a person goes after when he wants to find out first what he is in fact.

You understand that.

Marlena Travers: Yes.

MR. NYLAND: Work simply in many conditions when there is really no reason for yourself to become involved. Many times habitual ways of walking or physical behavior, which means that I have--this body is doing it without even my mind knowing about it. Many times such activity is a very good object for observation, because when it is a habit and I bring it to light, then there is very little difficulty of any intellect entering into a description of it, because it comes from a habit. And therefore I take these things, which are in themselves already very simple, and where there is no mind or no feeling involved in it.

And the simple example of walking is that I--perfectly possible to see myself walk without having any reason to--to, ah-- admire it. I just walk. This body is walking. That's all there is to it. I don't say that I walk beautifully or not beautifully. I don't care. I just walk for a purpose of going from one place to another. So that is a very good activity physically where an 'I' can start

to function, and I would like to try that 'I' to be continuously with me when I walk from one part of the room to another and back again, without any particular thoughts about it, without having any feelings, at the same time a very definite Awareness which is with me as if there is actually that 'I' observing me. And trying it out in simple conditions like that I will find during the day many times that there is really a possibility of an 'I' being there, hoping that it will stay a little longer, but definitely getting an impression of myself: this is me as I now am and no description.

You understand that.

Marlena Travers: Yes.

MR. NYLAND: Many attempts have to made like that in order to become familiar with it. But when once one is familiar with that what one really is, you really can do something with yourself, because you have become much more reliable. All right?

Marlena Travers: Thank you.

MR. NYLAND: Yeah. Practical questions like that. It's worthwhile. You're all in the beginning of an undertaking when one talks about Consciousness and a new form of Conscience or morality. When you talk about having a Will, when you talk about growing up and becoming a real Man, you don't realize how much has to be overcome, sometimes how much has to be undone. Your unconscious state you're not familiar with, what actually is meant by that. But if you use the word 'I'm asleep', and you really can understand a little bit what that means, that you really that you are asleep, you really don't know, or that you are mechanical; if that is a concept, I

would say that can appeal to you, or that really can give you some reason of understanding yourself a little better, that everything you do is automatic, that it is constantly the reactions which take place as a result of something else existing outside, and that outside is affecting you, and you digest it so-called by reacting, it's obvious that then there is no activity on your part, then only because it has been aroused by something else outside of you, and it was not you. But if you start to consider these questions of unconsciousness, and then all of a sudden there is an idea that perhaps you should fight this unconsciousness and Wake Up, and the eyelids of course will fall down so easily, because one loves to sleep, and you don't want to be disturbed.

When I suggest that you read more, it is really to disturb you, to get a little bit of life in you. And actually you want to show that you are interested in something, because if you're not, you may as well die. Why should you live? But of course it's obvious, you do in ordinary life. And you have certain things that you want to do in whatever the profession is, whatever your ambitions, your talents are, you live in accordance with that. All of that, when you are engaged in that kind of life, will keep you asleep. Now it's very difficult to think about it and to accept it as the truth, but exactly when you object to it, you will find out for yourself, if you want to, if actually that is the truth or it isn't. And then you have something to do, because the objection, which means that you don't agree, ought to force you to find out for sure, because if you're not interested in that kind of truth, you really are not very much alive.

If you can read a book and have a lot of different names which you really don't understand, you're quite a fool when you don't want to look them up in a dictionary, because you remain so terribly superficial that it is no sense even in reading a book. When the book is worth it, when the book actually has some substance in it that you want to--to acquire or at least take in, that you want to digest, that you want to live with, that many times is a question how much alive are you. And I don't mean just a little interest in eating.

Do you understand there is a potentiality of a spiritual life? Do you understand that a person is twofold, just his material body with a couple of organs in it, and something else that actually, what we call an inner Life, that ought to develop and can develop if you give it, as it were, the proper treatment? Is there something of that kind? Is there any kind of a form or any kind of religion in you? Any kind of ethical value? Any kind of morality, even if it is subjective, and belongs to certain sections of the country where you happen to live, or different countries of the rest of the world? Are you interested in such questions of anthropology, of little religions belonging to the so-called heathens, or the American Indian, and what they really want with their kiva? Or books like Don Juan? What is it you a--appeals to you when you do read books, and that you actually become interested in some other phase of life that is not so easily given in your ordinary humdrum existence.

Talk about your ambitions, because then at least you have a little bit of fire. And if you do that, then maybe there is a

chance that at such a time you will be reminded of Work. Otherwise, don't prattle about it. Say something. What is it you want? Because if you don't want to talk, I'll stop the meeting. You know that. I have no -- no desire whatsoever.

Pam Arion: Mr. Nyland?

MR. NYLAND: Yeah?

Pam Arion: It's Pam Arion.

MR. NYLAND: Yeah.

Pam Arion: I've been realizing lately that I get really critical of myself for not Working more in the Bakery. And I know that I get a cer, a lot out of working there. I mean I know that I get a certain kind of friction that has helped transform different relationships and things like that. But, I'm really not simple enough there, and...

MR. NYLAND: Still, you like working there, you said.

Pam Arion: Yeah, but I mean...

MR. NYLAND: Because of the friction?

Pam Arion: It's very useful, I mean motivating for me. I mean I can see...

MR. NYLAND: Well, is it useful enough to go for that reason to the Bakery?

Pam Arion: I think it has been.

MR. NYLAND: Well, why don't you continue then?

Pam Arion: I don't know. I just feel like I should be able to Work on myself there. It's an Activity for that purpose.

MR. NYLAND: Don't you think the friction would give that in time, when you line--link up the friction as a form of energy which can

help you? Don't you think it would give you an opportunity exactly when there is friction, that you are in a certain state which is worthwhile to observe, if you could actually accept that state, as a result of friction or an influence on the outside on you.

I think there are many opportunities that you really will see yourself, in friction or without friction, but actually performing certain things in the Bakery, which part perhaps you like, but that you are there just like an ordinary human being, and it is no difference being in the Bakery or walking on the street. There is that difference if other people are in the Bakery with whom you associate, and they may rub you the wrong way a little bit, and then I say may cause friction. But even at that, when it is in a very small way, and when there actually is something in you that wants to find out about yourself, not about the Bakery, and not about the other people, but for your own life to find out what is the value, and what it is possible for you to do, or as I have said, for you to grow up and really becoming somebody which is worthwhile.

Don't you think the Bakery is a very good means?

Pam Arion: Yes.

MR. NYLAND: It all depends what you want, Pam.

Pam Arion: Well, I mean it's like sometimes I walk in there and, and I've started my morning out with Work. And there are times when the wish is so strong in me that I can carry it over. But, I, I've heard you talk a lot in the last few days about keep it simple, and and I, I guess I'm just trying to do too much in, I mean, I, like I'm waiting on a customer, and I walk from one counter to the other

and I might remember. And it's, it's very short, and, but there's a clear effort there. But then I just feel like I should remember more.

MR. NYLAND: Well, it's difficult. I mentioned yesterday I think about the word should, that the should does refer to the past and to the future. I have a right to say that I should in the future be different, when I have an experience for instance which I don't like. But I have no right to say that regarding the past I should have been different, because I couldn't have been different. It was absolutely necessary to be what I was. I can at most say, "I wished I would have been able to be different." Therefore I say, "In the future I will try to be," because I should as a human being be different from what I have been.

But don't worry too much about the different frictions, or the opportunities in the Bakery, or when the desire for wanting to Work gradually disappears when you are there. It will happen in any kind of a condition, not only limited to the Bakery itself. At the same time seeing that there is a possibility of maintaining a little bit of this original when you get there in the beginning, that then perhaps you could stop at a certain time, regain that what you have lost, make up your mind again, and then again try. Don't link it up with the Bakery. It is something that will take place even when you stay home, or when you go shopping, or you have a conversation with someone on the street. It will happen exactly the same way when you become interested in let's say sewing a blanket or doing some housework. It will be the same if you allow yourself to make several telephone calls, even if there is in the

beginning a little bit of a semblance of Awareness. Very soon it will have disappeared, particularly when you become interested in something else and there is not enough energy available for really Waking Up. It is in the nature of that.

All the time we are under such an influence, because this law of gravity of the Earth is tremendously forceful. And that what we have as an unconscious state is simply, because of its own momentum, so terrible -- in such a terrible way that it is practically impossible to overcome it. But keep on time and time again. One stitch in time, you know, but thousand times may be necessary, because one has to start attacking it, as it were, in a very small way, but multiplying as much as possible that what I believe in as something that will help me ultimately.

You understand that.

Pam Arion: I do.

MR. NYLAND: Yeah. Much more desire for wanting to do it, but be satisfied with very small results. Later on Heaven will come down on Earth.

Merritt Coughlan: Mr. Nyland?

MR. NYLAND: Yeah.

Merritt Coughlan: Ah, I've been having a little difficulty Working, ah, in my attempts. And, ah, part of it is that I may pick the wrong times. And, ah, another part of it, ah, sometimes I feel like Work is too hard, or it gets too hard to make an attempt. And, ah, I get frustrated.

MR. NYLAND: All of that is what you are. Start with accepting that fact, that Work is difficult; at times you don't want to do it; at

times that you're frustrated, that you really would wish it wasn't that way, but you can't help it. Keep on saying that to yourself, and connect it with another statement, "I want to grow up. I want to Work. I want to become a Conscious and Conscientious Man." Constantly compare those two statements. One is very definitely a positive one, in relation to that what you hope for and what perhaps you believe is as might be possible. The other is a statement of negativity. And that is naturally also a case that happens to exist, because I keep on seeing it and I know it by experience. That is actually what I am. So even if it is something that frustrates me, it still is a fact of my life. And the more I see now that what I am, and I can accept it, the more possibility there will be for the other to say what is this life as it is now good for when I have in mind an aim that I want to grow up. Then again I take this method of Work, at that time, because I'm now connected with an aim that I have formulated. And in that way I overcome some of those little obstacles.

If I really want to Work, I will always find the time and the place, regardless of obstacles and frustrations; regardless of nonsensical things that prevent me; regardless of the weather; and regardless of the friends I have; and regardless of any books that recommend that I shouldn't do this and that and so forth.

There is always within me a dissatisfaction in the sense that I see myself as I am, and that I really know that I shouldn't be the way I am, because it is not becoming to me as a Man. If I see myself lazy, I really, if I see it enough, I say, "I hate myself. That is not the way for a Man to be." I can see a cat sleeping all

the time, and I say, "Well, poor cat. Maybe it is tired, or that happens to be the nature," but not for me--myself as a man wishing to grow up. If I fly off the handle and I see a hell of a lot of energy just flowing down the gutter, there is something in me that says, "It is too bad. Why can't I control it?" If I see myself in certain situations and I'm flustered: I don't know what kind of a words to use; I don't know what particular posture I should take; I don't know actually how I should behave in the presence of such and such and such, or in the case of an accident, or in the case of someone who tells me that I'm a liar; and all of those kind of things that happen in ordinary life. I see myself and I say,"Should I hate myself for being what I am? Am I responsible for the way I am now, or is it a cause of what everyone calls a natural law, having brought me to this point?"

And if I say I am mechanical, is that a statement when I really believe it, that it is against my manliness? As soon as I say that, that I'm that kind of a machine, and I start to believe it, and ver--actually verify it for myself, I almost I would say I would swear. I say, "I'll be goddamned. I'm not going to be a machine." And then I will Work, not to be a machine.

Work is dependent on my desire. If there is very little desire or the desire is mixed, I will not Work, and there won't be any result. If I have no wish to overcome small obstacles, and little difficulties and so forth, I will never have a result. If I am afraid of a little friction, I will never reach any kind of a statement about myself that is truthful. It must be worked for in order to Work on myself. It never is going to be given easy. I'm

not living in that kind of a country. And certainly Mother Earth will not allow me, because all the time there will be conditions that are deleterious and distasteful to me, and I have to face them if I wish to continue to live. But if I just settle and I say, "Well it's all right. And it doesn't make much difference. And there is a little bit that I can do anyhow, so it is enough," and so forth. And I say, "Poor me. How difficult my life is." Okay. That's it.

You understand?

Merritt Coughlan: Yes.

MR. NYLAND: Yeah. That's right. Man must have a determination regarding this, particularly because it is difficult, and we have our eyes asleep and cannot see it. Only once in a while you have an--an idea of something actually existing. Accidentally your eyes are opened, and they close again. And then there is something that is left as a taste. And you say, "What was that?" Something hit you. You don't know what it was. Sometimes you have an intuition, giving you a knowledge which you cannot trace, because you don't know where it came from. At the same time it creates in you a very definite desire, I say sometimes really to Wake Up or to become a Man, or to at least to grow up, or at least to know what you are doing, or at least make sense of your life.

These are the questions that must come up, because they are the questions that will lead you to making an attempt to do something about it. And if Gurdjieff can help you in that sense, actually in doing and putting to practice whatever there are--there are as philosophies, or any religious feeling, any bringing up,

any influence from your father and mother or your family, that you believe in as a possibility of spiritual development, then there is a chance that something can be done with that, instead of just reading books and enjoying them. A person has to become, in that sense really, an example of his life, indicating that he is a man; and that he is alive; and that he is interested; and tha--although there are mountains to overcome, that they will turn out to be molehills for him, because he has a will. He wants to grow up. Then, by God, he is going to do it. Then you become a man of your word.

Try to strive for that when you have meetings here on Tuesdays, and you talk about questions that really interest you, and that you have--can be open enough really to want to discuss it, and not to be ashamed. And perhaps you do it when I'm not here, because you're a little bit influenced of course by me sitting here. When you are among yourselves, I hope that you talk better than you have done tonight. It is very little what you have contributed to this meeting, and I'm sorry for that. But maybe that's in the nature of it. I hope it won't continue to be like that, because you are much too much half asleep, full asleep, no interest, not wishing, not even having desire, having to overcome perhaps a little fear.

What is it when you want to talk about something that really interests you, and that you see there is difficulty in developing your inner Life, that you really want to know what to do about it in order to answer to certain questions within yourself. What could be more natural that you speak about it? This--those are

not secrets. Those are things that belong to inner Life of all man who understand that there is an inner Life for their own development, and that they want to grow up with that and develop it, because it is potential now. That your ordinary mind, your ordinary little feelings, they won't help you. But whatever it is, you remember Gurdjieff, if you know that, says all such ideas of belief of fope--hope, faith and love, they don't count for very much any more. There's only really one--one thing that will make people sit up: The fact that you die; the fact that the fellow next to you is going to die; the fact the person you're talking with is also going to die; that each person on this Earth is going to die. And then you ask yourself, "What for?" Maybe you can start thinking a little bit about it.

Steve Green: Mr. Nyland?

MR. NYLAND: Yeah.

Steve Green: Since December, I think it's... Since December my concern with what I am, and the wish to have something be with me during various times that I have been unbecoming, has been very strong, and in it's in connection with friction. Ican't... I'll try to formulate it just more clearly. In fairly simple situations where I'm too... In January I recall where a person was dealing with a customer, I became impatient, just mildly impatient. But I've become very interested and wished to know about that. I can't exactly say how. And, at those two instances where that had happened, the wish to have an 'I' with me, while I was just reacting, in not a very strong way, but just the wish was there, and came very suddenly. And there was a, a flash of a certain kind, of, of

clarity of what I was, and then it went away.

But the wish has gotten stronger in me to have a clearer knowledge of myself and all the manifestations of that. I can't... It's become much stronger. And I wanted to know how it is that in those constant little things, the irritations, becoming irritated, becoming smug in little ways, and, the smaller things. When I get, fly off the handle it creates a kind of wish, but it's... I want to be able to strengthen the wish through that kind of thing and somehow be able to bring Work, instead of just those times when it's come to me. The desire is there to know more about myself, but in a way that is truthful.

MR. NYLAND: You know, when you have a concept which you enjoy, like sitting in the sun, try to think of the rain. And when there is rain, try to think of the sun, not meaning that the other should exist, but only to give you an idea of the totality of yourself. When you gradually start to find out certain characteristics of what you actually are, it is a tremendous quantity of material that is opening up, and the process a -- is a very gradual one. Ultimately it'll give you an insight of the actuality of yourself, without then wishing even to want to change it, but in accepting it for whatever it is, you will start to work with it. When that will be the satisfaction that you will have, regardless now of whatever experiences you have had, it will always lead to a wish to investigate and to dig, as it were, deeper and deeper within yourself to uncover if there is perhaps a treasure within.

This is really the one thing that one should do with one's life. Take it for whatever it is and experience whatever you can

with different people in different relationships. Every once in a while perhaps there can be a certain Objectivity present to it. It doesn't mean that when I'm involved that the chances are so great that I will become impartial. Of course I won't. Moreover if I try to make an 'I', it takes a long time before this 'I' actually starts to become mature. So of course I--it would be a little silly if I only relied on those conditions where it is already too difficult.

When there is an--already a--a knowledge ahead that I know of a--an--a--an--a--a--a conclusion I draw about an--a result, and it is already prede--predetermined that I cannot get the right kind of a conclusion, I don't want to have something that I say that will make me easier in order to be able to talk to someone, a customer, in a better way. That is only a result afterwards of what I am. Then I can behave in a certain way regardless of what other people do or what the conditions are, because within me there is something else that constantly tells me how to be, and as you used the words, how to be becoming. But it is this accumulation constantly of wishing to find out in any kind of a condition, so that when I'm engaged in this that I know I alms--also can be engaged in something else, and that there is such a variety of these different experiences to which I react, that all of that is needed really to find out what is the totality of myself. Then I see that that what is necessary is me becoming different, so that then I will meet conditions in a different way.

When I say I want to become Objective, all I ask is to be Awake. I don't describe what I will be then. And I have no

knowledge of how I will be when I'm Awake. But I do know that when I'm Awake and I'm there, I will know what I am, and I will know how to behave. The accent is never on that what I want to accomplish. I only go as far as I can in saying I want to have a state which is different from this sleep. I want to give this idea a form which I call being Awake as contrasted to my sleeping state. I want a state of Consciousness which can function because this what I call my ordinary consciousness is not sufficient for me. And then I leave my desire alone for that purpose, and I change it into the creation of something that is going to help me, because I believe in the possibility of that kind of a help and that kind of a guidance. And then I keep on Working and Working and Working whenever I can in order to give a chance to 'I' to grow up, in order to get better insight into myself, and accumulate enough data so that it can be used as a foundation for further building.

All right, Steve?

Steve Green: Yes.

MR. NYLAND: Yeah.

Carol Weiser: Mr. Nyland?

MR. NYLAND: Yeah.

Carol Weiser: My name is Carol Weiser. I'm not a member of the Group. Um, I attended one of the meetings here on Tuesdays, and this is really the second time that I've been here. Everything, not everything, but, most of what I've heard you say tonight feels at home. I mean, I, it feels important to me. It, it, it, I'm excited by it and I'm awakened by it. But what I want to know is what, why

should I join the Group?

MR. NYLAND: Oh. I don't think you have to.

Read first a little bit, so that you become familiar with some of the Ideas of Gurdjieff. See what kind of taste you have when you read the book, because you will probably have many different kind of reactions. And the book is not so easy to read. But actually what is--should respond in you is something that could be satisfied by contact with Ideas of this kind. And that depends really very much on what you know about yourself and what your aim is in your ordinary life. And if besides that aim for ordinary life, there is also a possibility of a development, which as I said, we call a spiritual development, an inner Life, somewhere, it belongs really starting out with your feeling, and becoming an emotional state, and something that also can apply to the possibility of a development of an intellectual kind, of really being a mind which is function as having enough light to give on the path which I have to--have to walk.

Find out first about yourself, what you really want, and see if Gurdjieff perhaps has some Ideas in it that you would like to become more and more acquainted with. I think a Group can help you then, when actually you join up with people who have a similar kind of an aim, so that you don't feel alone, but that you feel more or less at home, because the same questions occur in many people, not in the same way, but they're all of the same kind of caliber. And then when you feel at home, you will be able to profit. When you want to find out what the Group is worth, without doing anything about yourself, what you really wish, you will lose

yourself in the criticism of the Group. Don't do it. Just find out what you wish. After some time, if you want to, you can come and join a Group.

Carol Weiser: The things you said, I have been working on for quite a while, for years, and I happen to be married to somebody who has been working on it for years in his own way. Um, we have contact with certain individual members of the Group whom we like, but I still am not clear on why the Group. In other words, I have, I, I, I feel like I know what I'm, what I'm working towards. I have somebody with whom to share it, and yet I feel there is a Group in existence, and I want to know...

MR. NYLAND: Don't consider the Group. Consider your own development. It doesn't matter where you get it, provided you, yourself, become satisfied in further knowledge about yourself and a development of the possibility of Consciousness and Conscience. Never mind the Group. It's your affair, and it is your world. The Group can only exist at times to help you a little bit. The main Work is your own.

Let's leave it at that. If you want to come to some other meetings, we can talk some more about it.

That's it, isn't it? You already rang the bell, huh? Already stopped? Not yet? (laughter) The bell's asleep. Good night everybody. Hope to see you again sometime in the future.

TAPE ENDS